THE

Four Kings

OF

CANADA.

BEING

A Succinct Account of the Four *Indian* Princes lately arriv'd from *North America*.

WITH

A particular Deſcription of their Country, their ſtrange and remarkable Religion, Feaſts, Marriages, Burials, Remedies for their Sick, Cuſtoms, Manners, Conſtitution, Habits, Sports, War, Peace, Policy, Hunting, Fiſhing, Utenſils belonging to the Savages, with ſeveral other Extraordinary Things worthy Obſervation, as to the natural or curious Productions, Beauty, or Fertility, of that Part of the World.

Enter'd in the Hall-Book of the Company of Stationers, *perſuant to Act of Parliament.*

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THE FOUR KINGS OF CANADA

BEfore I enter upon the Deſcription of that Part of *Canada* poſſeſs'd by the four *Indian* Kings now arrived in this Iſland, it will be neceſſary to give ſome Account of thoſe Princes, and the Cauſe of their Voyage to ſuch a part of the World, where none, or few of their Predeceſſors ever were before them.

Theſe four Princes, who are Kings of the *Maqua's*, *Garajhhoore*, and the River *Sachem*, are call'd, the firſt *Te Ye Neen Ho Ga Prow*, the ſecond *Saga Yean Qua Prab Ton*, the third, *Elow Ob Kaom*, the fourth *Oh Nee Yeath Ton No Prow*, with the other two they mention in their Speech to her Majeſty, are the ſix who poſſeſs all the Nations on the *North Weſt* ſide of the *Iroquois*, up to the Lake *Erie*, and that great one of the *Hurons;* and as we have heard it from their own Mouths, theſe ſix are in a ſtrict Alliance againſt the *French*, and at the ſame Time are

all unanimous to requeſt the Aſſiſtance of the Queen of *Great Britain*, to drive the *French out* from among them. This is the great Motive of their coming here, where they arriv'd the Beginning of *April* laſt, being conducted over Sea by Colonel *Nicholſon*, late Governor of *Maryland;* and on *Wedneſday*, the 19th of *April* they had an Audience of her ſacred Majeſty, being introduc'd with the uſual Ceremonies due to ſovereign Heads, and their Embaſſadors, to whom they repreſented their Condition, and the Errand of their long and hazardous Journey, by a Speech, that even in the Tranſlation carries along with it ſomething of natural Eloquence and Simplicity, peculiar to that Sort of People, who, thro' unpoliſh'd by Art and Letters, have a large Share of good Senſe and natural Reaſon.

The Speech, as deliver'd by an Interpreter to her *Britannick* Majeſty, follows.

Great Queen,

'WE have undertaken a long and tedious 'Voyage, which none of our Predeceſ-'ſors could ever be prevail'd upon to undertake. 'The Motive that induc'd us, was, that we 'might ſee our *Great Queen*, and relate to her 'thoſe Things we thought abſolutely neceſſary 'for the Good of her, and us her Allies, on the 'other ſide of the great Water.

'We doubt not but our *Great Queen* has been 'acquainted with our long and tedious War, in 'Conjunction with her Children *(meaning ſub-'jects)* againſt her Enemies the *French*; and that 'we have been as a ſtrong Wall for their Secu-'rity, even to the Loſs of our beſt Men. The

'Truth

'Truth of which our Brother *Queder*, Colonel '*Schuyler*, and *Anadagajaux*, Colonel *Nicholſon*, can 'teſtify, they having all our Propoſals in Writing.

'We were mightily rejoyc'd, when we heard 'by *Anadagarjaux*, that our *Great Queen* had re-'ſolv'd to ſend an Army to reduce *Canada*; from 'whoſe Mouth we readily embrac'd our *Great* '*Queen's* Inſtructions: And in Token of our 'Friendſhip, we hung up the *Kettle*, and took 'up the* *Hatchet*, and with one 'Conſent join'd our Brother *Queder*, 'Colonel *Schuyler*, and *Anadagar-*'*jaux*, Colonel *Nicholſon*, in making 'Preparations on this Side the Lake, by building 'Forts, Store-houſes, Canows, and Battows; whilſt '*Anadiaſia*, Colonel *Vetch*, at the ſame Time, rai-'ſed an Army at *Boſton*, of which we were in-'form'd by our Embaſſadors, whom we ſent thi-'ther for that Purpoſe. We waited long in Ex-'pectation of the Fleet from *England*, to join *Ana-*'*diaſia*, Colonel *Vetch*, to go againſt *Quebeck* by Sea, 'whilſt *Anadagarjaux*, *Queder*, and we went to *Mont-*'*Royal* by Land; but at laſt we were told, that 'our *Great Queen*, by ſome important Affair, was 'prevented in her Deſign for that Seaſon. This 'made us extremely ſorrowful, leſt the *French*, 'who hitherto had dreaded us, ſhould now 'think us unable to make War againſt them. 'The Reduction of *Canada* is of ſuch Weight, 'that after the effecting thereof, we ſhould have '*free Hunting*, and a great Trade 'with our *Great Queen's* Children: 'And as a token of the Sincerity 'of the ſix Nations, we do here, in 'the names of all, preſent our Great '*Queen* with theſe *Belts* of †*Wampum*.

**A Method us'd among ſt 'em in Declarations of War.*

†Being the Money of their Country, or Beads form'd out of the ſhells of a certain Fiſh.

'We

'We need not urge to our *Great Queen* more 'than than the Neceſſity we really labour under o- 'bliges us,that in our Caſe our *Great Queen* ſhould 'not be mindful of us, we muſt with our Fa- 'milies forſake our Country, and ſeek other 'Habitations, or ſtand neuter; either of which 'will be much againſt our Inclinations.

'Since we have been in Alliance with our '*Great Queen's* Children, we have had ſome 'Knowledge of the *Saviour* of the World, and 'have often been importun'd by the *French*, 'both by the Inſinuations of their Prieſts, and 'by Preſents, to come over to their Intereſt; 'but have always eſteem'd them *Men of Falſe-* '*hood.* But if our *Great Queen* will be pleas'd 'to ſend over ſome Perſons to inſtruct us, they 'ſhall find a moſt hearty Welcome.

'We now cloſe all with Hopes of our *Great* '*Queen's* Favour, and leave it to her moſt gra- 'cious Conſideration.

After this Audience, they were conducted back again to their Apartments in her Maje- ſty's Coach, attended with Colonel *Nicholſon*, and ſeveral Merchants belonging to that Part of *America.* As to the Perſons of theſe Princes, they are well form'd, being of a Stature nei- ther too high nor too low, but all within an Inch or two of ſix Foot; their Habits are ro- buſt, and their Limbs muſcular and well ſhap'd; they are of brown Complexions, their Hair black and long, their Viſages are very awful and majeſtick, and their Features regular e- nough, though ſomething of the auſtere and ſullen; and the Marks with which they diſfi- gure their Faces, do not ſeem to carry ſo much

much Terror as Regard with them. The Garments they wear, are black Waſtcoats, Breeches, and Stockings, with yellow Slippers, and a looſe ſcarlet mantle caſt over them, bound with a Gold Gallon; their hair ty'd ſhort up, and a Cap ſomething of the Nature of a Turbant upon their heads. They are generally affable to all that come to ſee them, and will not refuſe a Glaſs of Brandy or ſtrong Liquors from any hands that offer it. They never ſit on Chairs or Benches, but on their Heels, which makes their Knees, when they ſtand upright, bag out before. They feed heartily, and love our *English* Beef before all other Victuals that are provided for 'em; of which they have Variety at the Charge of the Publick, with the beſt of Wines; but they ſeem to reliſh our fine pale Ales before the beſt *French* Wines from *Burgundy* or *Champaign*. According to the Cuſtom of their Country, theſe Princes do not know what it is to cocker and make much of themſelves; nor are they ſubject to thoſe indiſpoſitions our Luxury brings upon us, tho' now among us they live voluptuouſly. They are not afflicted with Gout, Dropſy, or Gravel; and notwithſtanding their Intemperance here, they are not feveriſh upon any occaſion, or troubl'd with Loſs of Appetite; for in their own Country they are addicted to Gormandizing, inſomuch that they riſe in the night to eat; if by good Luck they have meat by them, they fall to it without getting up. It is reported, that theſe four Princes have been ſo inur'd to Hunting, and other Sports, that they run as ſwift as a Deer, and hold it a long Time; ſo that they propoſe to run down a Buck or Stag before

fore the Queen, when ſhe pleaſes to ſee them, in any of her Parks or Chaces. They are to tire down the Deer, and catch him without Gun, Speare, Launce, or any other Weapon.

CHAP. I.

A Deſcription of the Country of Canada.

THE *Spaniards* were the firſt who diſcover'd *Canada*; but at their firſt Arrival, having found nothing conſiderable in it, they abandon'd the Country, and call'd it *il Capo di Nada*, that is, a Cape of nothing. Hence, by Corruption, ſprung the Word *Canada*; which is now us'd in all Maps. Great Part of this Country is now term'd, from having been more fully diſcover'd by the *French*, *New France*; but *Canada*, in the general Extent of it, contains many vaſt Nations and Kingdoms; but theſe I ſhall deſcribe here, are the two *Maqua's*, and the Kingdoms of the River *Sachem* and *Ganajohhore*, ſeated between the Lake of *Hurons* on one ſide, *Virginia*, *Carolina*, *New England*, and *New France* on the others. The River *Canada* runs quite through the Country, which bears between forty two and fifty five Degrees of *Northern* Latitude. This River is extraordinary full of Fiſh, among which there is one Sort more remarkable than the reſt, call'd by the Inhabitants *Cadhothins*, having Heads reſembling the Heads of Hares, and Bodies as white as Snow. They are taken for the moſt part before the Iſle call'd, *The Iſle of Hares*. The Country on both Sides the River is pleaſant, and indifferently

rently fertile, eſpecially towards the *South-Weſt*, where, upwards from the River, the Ground riſes into many little Hills, inveſted moſt of them with Vines; with which, and ſeveral other Sorts of Trees, this Country abounds, being well water'd with a great many leſſer Streams, all of them falling into the River *Canada*. The Winter is here very long, and ſo much the more ſevere, by Reaſon of a cold *North-Weſt* Wind, which blows moſt part of the Winter Seaſon, and brings with it ſo thick a Snow, that it continues upon the Ground moſt commonly 'till after *May*. This Country is for the moſt part Woody, but in the Champaign Parts thereof very fruitful of Corn, and all Sorts of Grain, eſpecially Pulſe. It hath alſo Fiſh, Fowl, wild Deer, Bears, Martins, and Foxes in abundance; and of Hares ſuch plenty, that ſome Parts of it are call'd by the *French* the Land of Hares. The moſt peculiar Commodity belonging to this Country, is a Kind of Shell-Fiſh, call'd the *Eſurgnuy*, extraordinary white, and of ſingular Virtue for ſtenching of Blood; for which end they make Bracelets of them, not only for their own Uſe, but to vend to others.

On a Branch of the River *Canada*, is the Lake *de Chaplain*, grown round about with Cheſnut-Trees, in which breeds the ſtrange Fiſh call'd *Chaouſarou*, generally ten Foot long, with Heads like Sharks, and two Rows of Teeth in their Mouths, their Skins full of ſtrong Scales, which are ſufficient Shields againſt Swords and Lances. They are great Devourers of other Fiſh and Fowl, which they take after this Manner, *viz.* They ſwim amongſt Reeds or Canes, and lie

ſtill with their mouths open, which the Birds ſitting upon are immediately ſwallow'd.

The Natives of this Country anoint their Bodies with Oil, or Bear's Greaſe. In the Summer they go naked, and in Winter mantle themſelves in Fur, *&c.* Their Warlike Accoutrements are Darts, Clubs, Shields, Guns, and Spears now, and their Diet *Indian* Corn, freſh and ſalt Fiſh, Veniſon, Buffalo's and Beaver-Fleſh, wiping their Hands or Fingers, when greaſy, on their Heads. The *Indians* are inconſtant in their Tempers, crafty, timorous, but quick of Apprehenſion, and very ingenious in their Way; they were more barbarous and cruel formerly, 'till acquainted with the *Europeans*, and were great Eaters of Human Fleſh, as formerly the Heathen *Iriſh* were. Their Houſes, which they call *Wigwams*, are built with Poles pitched into the Ground, both round and ſquare, leaving a Hole for the Smoke, covering the reſt with Barks of Trees: They line the ſide of their *Wigwams* with Mats made with Ruſhes, painted with ſeveral Colours; one good Poſt they ſet up in the Middle, which reaches to the Hole in the Top, with a Staff a croſs, whereon they hang their Kettle; beneath they ſet a broad Stone for a Back, which keeps the Poſt from burning; round by the Wall they ſpread their Mats and Skins, where the Men ſleep while the Women dreſs the Victuals; they have generally two doors, one to the *South*, and the other to the *North*, and as the Wind ſits they cloſe up one Door with Bark, and hang a Deer-ſkin before the other. Towns they have none, but what belong to the *Europeans*; but ſometimes you may ſee a hundred or two of

Wig-

Wigwams built together, where the *Indians* will live while provisions are plentiful, and then they remove to another Place, as Convenience suits: They love to be near the Sea, or Lakes and Rivers in Spring and Summer, but in Winter go up into the Woody Parts of the Country, both for Shelter, and the Conveniency of Hunting.

They have two or three Wives, according to their Ability and Strength of Body, and their Women have the easiest Labour in Child-bed, of any in the World; for when their Time is come, they go out alone, carrying a Board with them two Foot long, and a Foot and half broad, full of Holes on each side, having a Foot beneath, and on the Top a broad Strap of Leather, which they put over their Forehead, the Board hanging at their Back; when they come to a convenient Bush or Tree, they lay themselves down, and are deliver'd instantly, without so much as a Groan. They wrap the young Child up in a Beaver's Skin, with his Heels close to his Buttocks, and lace him down to the Board on his Back, his Knees resting on the Foot beneath; then putting the Strap of Leather upon their Forehead, with the Infant hanging on their Backs, Home they trudge, and carry it to the Father, who takes very little Regard of his Posterity, but when they are able to do him Service.

CHAP. II.

Of the Religion of the Indians *of* Canada, *&c.*

TO give you a clearer Idea of theſe People, I ſhall relate to you ſome ſtrange Things and Opinions they maintain in Religion, as well as in their Manner of Living. The greateſt part of 'em have generally a Notion of ſome ſort of Creation of the World; they ſay Heaven, Earth, and Mankind, were made by a Woman, and that ſhe and her Son govern the World; and for this Reaſon, perhaps, it is that they reckon their Genealogies by Women. They ſay farther, That the Son is the Author of all good Things, and the Woman of all evil; that both of them enjoy perfect Felicity. The Woman, they ſay, fell out of Heaven big with Child, and lighted upon the Back of a Tortoiſe, who ſav'd her from drowning. Other Savages upon the ſame Continent, are of Opinion that a certain Spirit, call'd *Otkon* by the *Iroquois*, and *Atahauta* by others at the Mouth of the River St. *Lawrence*, is the Creator of the World, and that one *Meſſon* repair'd it after the Deluge. They ſay, that this *Meſſon* or *Otkon* being one Day a hunting, his Dogs loſt themſelves in a great Lake, which thereupon overflowing, cover'd the whole Earth in a ſhort Time, and ſwallow'd up the World. They add, that this *Meſſon* or *Otkon* gather'd a little earth together by the Help of ſome Animals, and made uſe of this Earth to repair the World again. They think the *Europeans* inhabit another World different from theirs; and when we go about to undeceive

undeceive them, and teach 'em truly how the Univerſe was created, they ſay, all that may be true enough of our World, but theirs is quite another Thing; nay, they often aſk us whether we have a Sun and Moon in *Europe*, as well as they.

There are another ſort of them, who live near the Mouth of St. *Lawrence*, that tells us a very odd Story, much like the former; That a Woman came down from Heaven, and hover'd a while in the Air, becauſe ſhe could find no Place to ſet her Foot upon: The Fiſh of the Sea, compaſſionating her, held a Council to determine who ſhould receive her. The Tortoiſe offer'd himſelf, and preſented his Back above Water; the Woman placed herſelf upon it, and ſtayed there: In time the Filth of the Sea gathering and ſettling about the Tortoiſe by little and little, form'd a great Extent of Land, which at preſent is that we call *America*.

Now, ſay they, this ſame Woman being uneaſy at her living ſolitary, and troubl'd to have no Body to paſs the Time with more agreeably than ſhe did, there deſcended from on High a Spirit, who found her fallen aſleep with Melancholy; he approach'd her unperceiv'd, and from that Conjunction came forth two Sons out of her Side: Theſe two Children could never agree together after they were grown up; one was a better Hunter than t'other, and every Day there was ſome ſcuffling between 'em. At length their Animoſities grew to that Extremity, that they could not endure one another; one of 'em eſpecially was of a very violent Temper, and had a Mortal Hatred for his Brother, who was better humour'd. He at laſt, unable,

any

any longer to ſubmit to the rude Behaviour and ill Treatment of his Brother, reſolv'd to ſeparate himſelf, and ſo flew up into Heaven; whence to denote his juſt Reſentment, he rattles his Thunder, from Time to Time, over his unhappy Brother's Head. Sometime after the Spirit came down again to the Woman, and then ſhe brought forth a Daughter, from whom, ſay they, is deſcended that numerous People who now take up one of the largeſt Parts of the Univerſe.

'Tis a lamentable Thing to conſider what wild *Chimæra's* the devil puts into theſe Peoples heads. They hold, that the Soul does not leave the Body as ſoon as it dies; and therefore take care to lay by the Body a Bow and Arrows, or a Gun, with Corn and fat Meat to ſubſiſt the Dead 'till they reach the Country of Souls. And becauſe they think all ſenſible Things have Souls, they reckon that after Death Men hunt the Souls of Beavers, Elks, Foxes, Otters, and other Animals; and imagine that the Souls walk viſibly for ſome Time in the Villages, and partake of their Feaſts and Revels; therefore they always ſet aſide a Portion for them; and tho' they have no true Notions of a Deity by the Light of Nature, yet they believe another Life in which they hope to enjoy the ſame Delights that they are pleas'd with here.

Some part of theſe People ſeem to believe an univerſal Spirit that governs all; they imagine, after a Faſhion, that there's a Spirit in every Thing, and they addreſs themſelves ſo ſometimes, and beg ſomething of Trees, Stones, and other inanimate Things. Few of theſe profeſs their Belief of a Deity out of any Reſpect to Religion; they talk of it commonly as a Thing

they

they were prepoſſeſs'd with, or frolickſomely, not regarding any Thing they ſay themſelves, any otherwiſe than as a kind of Fable. Their Dreams are to 'em inſtead of Prophecy, Inſpiration, Laws, Commandments, and Rules in all their Enterprizes in War, Peace, Commerce, and Hunting; they regard 'em as Oracles. The Opinion they have of their Dreams, draws 'em into a Kind of Neceſſity to be rul'd by 'em; for they think 'tis an univerſal Spirit that inſpires 'em by Dreams, and adviſeth 'em what to do; ſo that they have ſome among 'em who undertake to interpret Dreams.

There's no Nation but what have their Jugglers, which ſome count Sorcerers; but 'tis not likely that they are under any Covenant, or hold Communication with the Devil. Theſe Impoſtors would be counted Prophets, who foretel Things to come; they would be look'd upon as having almoſt an infinite Power; they boaſt, that they make Rain or fair Weather, Calms and Storms, Fruitfulneſs or Barreneſs of the Ground, Hunting lucky or unlucky; they ſerve for Phyſicians too, and frequently apply ſuch Remedies as have no Manner of Virtue to cure. Nothing can be imagin'd more horrible, than the Cries and Yellings, and the ſtrange Contorſions of theſe Raſcals, when they fall to jugling or conjuring; at the ſame Time they do it very cleverly. They never cure any one, nor predict any Thing that falls out, but purely by Chance, yet they have a thouſand Fetches to bubble the poor People, when the Accident does not anſwer their Predictions; for they are both Prophets and Quacks. Theſe blind Wretches are wedded to many other Superſtitions, which the Devil makes

Uſe

Uſe of to delude them. An *Engliſh* Commander that was taken Priſoner by the Natives, made this Obſervation of their magical Rites: Three or four Days after he was ſeiz'd, ſeven of their Prieſts, in the Houſe where he lay, each with a Rattle, began in the Morning to ſing about a Fire which was encompaſs'd with a Circle of Meal; at the End of every Song they laid down two or three Grains of Wheat, then the Prieſt appear'd in a great Skin, with his Head hung round with Skins of Weaſels, and other Vermin, and a Coronet of Feathers, painted as ugly as the Devil; at the End of every Song he us'd ſtrange Geſtures, throwing great Cakes of Deer-Suet and Tobacco into the Fire; theſe howling Devotions continu'd three Days. This was to know whether any more *Engliſh* ſhould arrive, and what they intended to do in that Country.

When they deſign to make War, they conſult their Prieſts and Conjurers, and adore all Things that may hurt 'em, as Fire, Water, Lightning, Thunder, Guns, Muſkets, and Horſes, nay, ſome of 'em once ſeeing an *Engliſh* Boar, were ſtruck with ſuch extreme Terror, becauſe he briſled up his Hair, and gnaſh'd his Teeth, that they were for worſhipping him, believing him to be the God of Swine.

The great fault of theſe People in Matters of Religion, proceeds chiefly from their Careleſneſs and Neglect to be well inſtructed; for they are very lazy, and hate to take Pains; for when they are taught their Prayers, they repeat 'em like Songs, without any Diſtinction; thoſe that have been catechiz'd a long Time, are very wavering, except ſome few; they renounce all, return into their Woods, and take up their old Superſtitions

perſtitions, upon the leaſt Crotchet that comes into their Heads; and this has been experienc'd by thoſe who have been taken from them young, and educated with Care to the full State of Manhood with all Sorts of Learning; yet after all this, ſome of thoſe have return'd to their ſavage Cuſtoms, and renounc'd both their Faith and their Manners.

Another Hinderance to the Chriſtian Religion, lies in the Cuſtom of theſe Natives, which would be a very good one here, that is, they love not to contradict any Man; they think every one ought to be left to their own Opinion, without being thwarted; they believe, or ſeem to believe all that is ſaid to them, but 'tis their Indifference for all Sorts of Opinions, eſpecially Matters of Religion, which they never trouble themſelves about. Another Thing is, they are brutal in all their Inclinations, naturally Gluttons, and know no other Happineſs in this Life, but the Pleaſure of Eating and Drinking. This is remarkable in their Eyes, and their Diverſions, which are always begun and ended with Feaſting.

As to the Sentiments theſe People have of Heaven and Earth, when they are aſk'd, *Who is he that made them?* Some of their more ancient and able Men anſwer, That as to the Heavens, they know not who made them: *If you have been there,* ſay they, *you muſt know ſomething of the Matter. It's a fooliſh Queſtion,* ſay they, *to aſk what we think of a Place ſo high above our Heads: How would you have us to ſpeak of a Place that no Body ever ſaw? But,* ſay they, *can you ſhow by the Scripture, of which you ſpeak, a Man that ever came from thence, and the*

Manner how he mounted thither? When we anſwer, *That our Souls, being freed from the Body, are convey'd thither to receive the Recompence of their Works by the Lord of Life, who made 'em.* They anſwer, *It's well for thoſe of your Country; but* Americans, *we don't go to Heaven after Death; we only go to the Country of Souls. What you ſay, is good for thoſe that dwell beyond the great Lake.* For ſo they call the Sea.

As to their Opinion of the Earth, they make Uſe of a certain Genius, which they call *Micabocke*, who cover'd all the Earth with Water, which ſeems to retain ſome Tradition of the Deluge. They believe that there are between Heaven and Earth certain Spirits in the Air, which have Power to foretel future Things; and others that are excellent Phyſicians for all Sorts of Maladies. This makes 'em very ſuperſtitious, and conſult Oracles with great Exactneſs.

CHAP. III.

The Manner of Feaſting among the Canadans.

THEY have Feaſts at Parting from one another; Feaſts of Thanks, War, Peace, Death, Marriage, and Health. They continue revelling Night and Day, particularly when they hold thoſe Feaſts which they call *Eat-up-all*; for then they don't permit any one to quit the Company 'till all be eaten up; and if a Perſon is not able to ſtuff any longer, he is oblig'd to hire another in his Place. They have other Feaſts for the Recovery of the Sick, and ſome ordinary common Feaſts. Formerly they

they kept wanton Feſtivals, where the Men and Women mingl'd together promiſcuouſly, and play'd moſt abominable lewd Pranks; but if they make ſuch Entertaiment now-a-days, 'tis very rarely, and when they are at a great Diſtance from the *Europeans*. When they undertake a War, 'tis commonly to recover Satisfaction for ſome Affront or Injury. Sometimes they enter into War, becauſe others jeer 'em. *You are a Coward*, ſay they, *you never were in a Battle; you have kill'd no Body yet.* Then are they rouz'd by Honour, and after they have kill'd ſome Fallow-Deer, make a Feaſt, and exhort their Neighbours to go along with 'em. When they go ſingly, they make no Feaſts, but if they would have Companions, they go thro' all the Villages to invite the young Men, who take the Platters of Wood, or Bark of Birch, and then they rendezvous at the *Wigwam*, or Cabin of him that invited them, which they commonly enter ſinging boaſting Songs, as, *I am going to War, I will revenge the Death of ſuch a Kinſman; I'll ſlay and burn, and bring away Slaves; I will eat Men*, and ſuch like expreſſions. When the Crew are got together; they fill the Kettles of thoſe that have any, or elſe their Pottingers of Wood or Bark; and then they ſit down to eat, while the Maſter of the Feaſt ſings without Intermiſſion. The Company ſpeak not one Word, but eat up all they have given them, in profound Silence, except one or other of 'em between whiles, that applauds him that makes the Feaſt. When the Orator has done, the Maſter ſays to 'em, *All is well, I'll march to Morrow, or within two or three Days*, according as he hath projected.

CHAP. IV.

Of their Marriages.

MArriage is not a civil Contract among theſe People: The Man and Woman don't intend to bind themſelves together as long as they live; for they live together no longer than they agree together, and love one another. As ſoon as they are diſcontented with each other, they ſay, *My wife is uneaſy to me, and I to her; ſhe'll agree well enough with ſuch a one who is weary of his Wife; there's no Reaſon why we four ſhould live unquietly all our Days.* So, without more ado without any Clamour or Noiſe, they ſeparate, and remain perfectly indifferent for each other.

They ſometimes marry their Daughters at nine or ten Years old, not that the young Couple come together ſo ſoon, their Age is too green for that, but the Fathers expect to make ſome Advantages by the Son-in-Law; for when they return from hunting, the Girl's Father has the Diſpoſal of the Skins and Fleſh they have taken; but at the ſame Time the Girl is oblig'd to bring the *Sagamite*, or Milk thicken'd with *Indian* Corn, and the Meat provided for her Husband's eating tho' ſhe do not yet cohabit with him; ſometimes 'tis five or ſix Years before they conſummate.

Their Weddings are perform'd without Ceremony; the Match is firſt made with Money, which being agreed on, and given to the Woman, makes a Conſummation; after which, he keeps her during Pleaſure, and upon the leaſt Diſlike turns her away. An *Indian* may have two, three, or more Wives, if he pleaſe; but it is not now ſo much us'd as before the *Europeans* came, they being

ing inclin'd to imitate Things both good and bad. Any Maid before ſhe is marry'd, lies with whom ſhe pleaſes for Money or Cloths, without Scandal, it being not only cuſtomary, but lawful. They often marry clandeſtinely, and there goes but one Word to a Bargain. An unmarry'd Man goes to a Maid, as they call 'em, without more Courtſhip than telling her, if ſhe will go with him, ſhe ſhall be his Wife. She makes no Reply at firſt, but pauſes a While, holding her Head betwixt both her Hands, while ſhe is conſidering what to do; the Man holds his Head in the ſame Poſture, and ſtands ſilent; after ſhe has thought a little of the Matter, ſhe ſays, *Netho*, that is, I am content: The Man lifts up his Head preſently, and replies *One*, that is to ſay 'tis a Match. At Night the Woman or Maid takes an Iron Hatchet, one of Stone, and cuts as much good Wood as ſhe can carry, then brings it to the *Wigwam*, and lays it down; after which, ſhe goes in and ſits down by the Man, who does not offer to careſs her; when they have ſat together long enough without ſpeaking, the Husband ſays to her *Seniaony*, 'tis Time to lie down, repoſe your ſelf; ſometime after, he comes and lays himſelf down by her. 'Tis very rarely ſeen that any of 'em make Love after the *European* Manner, courting, dallying, and jeſting fondly and merrily; they re-enter into a reciprocal Kindneſs with as much Eaſe as they broke it off before; they part very quietly, for they make no more Words on't than *I quit thee*, that's all. They are perfectly indifferent to each other afterwards when they meet, and take no more Notice, than if they had never ſeen one another.

If their Women were capable of contracting Marriage,

Marriage, and keeping ſteady in it, we might marry as many of 'em as we would to the *Europeans*; but they have no Inclination to Conſtancy, they cannot keep their conjugal Vows inviolable, but are very ready to leave their Husbands. This is known by Experience, and their common Diſcourſe; for when any one of them, who has no Wife, paſſes through a Village, he hires a Woman for a Night or two, whilſt he tarries from Home, or is hunting, or for ſome Weeks, according to his Fancy, the Parents never hinder, but on the contrary make the firſt Advances, and are overjoy'd that their Daughters can earn ſome Cloths or Skins. There are all Sorts of Humours reigning among 'em, as amongſt the *Europeans*; ſome love their Wives very tenderly, ſome ſlight 'em; ſome beat and uſe 'em very hardly, but that does not laſt long, becauſe they turn 'em off; nay, there are ſome of 'em that are jealous, which is very rare. Thoſe that are good Hunters, have the Choice of the fineſt Women, the reſt have none but the homelieſt and the Refuſe. When they grow old, they ſeldom part with their Wives, but for ſome weighty Reaſons. When they go to hunt in the Spring-Time, they frequently have their Wives behind 'em, to ſow *Indian* Corn, *&c.* and then they hire another to go along with 'em. When they return they give 'em a Skin or two for their Wages, and go back to their Wives, as tho' they had done no Harm; but if the laſt pleaſes 'em beſt, they take her, and turn away the firſt without more ado. One Thing is very remarkable, and that is, the young warlike *Canadans* ſeldom have to do with Women 'till thirty Years of Age, becauſe, ſay they, the Commerce with Women

men exhauſts their Strength, weakens their Knees, and renders 'em heavy in the Courſe. Thoſe that marry under that Age, are deſpis'd as effeminate Perſons.

CHAP. V.

Of their Manner of interring their Dead.

THESE People bury their Dead with the greateſt Magnificence they can deviſe, eſpecially their Relations, their Chiefs, or Heads of their Clans or Tribes; they put on their beſt Attire, and paint their Faces and Bodies with all ſorts of Colours; they put 'em in a ſort of Coffin made of the Bark of Trees, and they poliſh the Outſide neatly with light pumice Stones, and they make a Place where they bury 'em in the Manner of a *Maujoleum*, ſet round about with Stakes 12 or 13 Foot high. Theſe Monuments are ſet up commonly in the moſt eminent Place of their Village, which is compos'd ſometimes of two or three hundred Cabins. They ſend every Year ſolemn Embaſſies to their neighbouring Nations, to ſolemnize the Feaſt of the Dead. All thoſe of this part of *America* ſpare nothing to honour their dead Friends and Relations whom they go to lament.

They have particular Ceremonies for the Children of their deceas'd Friends. When they deſign to burn theſe little Ones, as ſoon as they are dead, they wrap their Bodies in a white painted Skin in the Preſence of their Parents, printed with many Colours; after they carry it upon a kind of Sledge, and ſo carry it to be bury'd. 'Tis to be admir'd how neatly theſe Sava-

Savages lay out their dead Corps, eſpecially grown Men, which they diſpoſe upon fine Mats, and put them in the Poſture of Warriors, with Bows and Arrows, or elſe a Gun, Powder, and Ball, with a Pair of Tongs, a Hatchet, Necklaces, a Pipe, ſome Tobacco, and a Pot full of *Sagamite*, or Pottage of *Indian* Corn with ſome fat Meat.

A ſavage Woman being at the laſt Gaſp, cry'd out that ſhe would not be baptiz'd, *For the Savages that die Chriſtians*, ſaid ſhe, *are burn'd in the Country of Souls by the* Europeans. They ſay we baptize them only to make them our Slaves in the other World. They often aſk if there be good Hunting in that Country where the Chriſtians go after Death; when they are anſwer'd, that they live there without Hunting, becauſe they neither eat nor drink; *We will not go thither then*, ſay they, *becauſe we muſt eat.* If we reply that they will have no Need of Food, they clap their Hands upon their Mouths in ſign of Admiration, *You are a great Lyar, can any one live without eating?* A Savage one Day told this Story; *One of our Men*, ſays he, *being dead, and come to the Country of Souls, found there firſt of all ſeveral* Europeans, *who careſs'd him, and made much of him; after he came to the place where his Country-men were, who likewiſe receiv'd him very kindly: There were Feaſts there every Day, to which the* Europeans *are often invited; for there are neither Quarrels nor War. After this old Man had taken a full View of the Country, he return'd Home, and recounted all his Adventures to thoſe of his Nation.* We aſk'd him if he believ'd the Story? He ſaid, *No, their Anceſtors related it, but they might lie.*

CHAP.

CHAP. VI.

Of the Remedies they adminiſter to the Sick.

WHen the Savages are weary or tir'd, they go into a Stove to recruit the Strength of their Limbs; or if they have a Pain in their Thighs or Legs, they take a Knife, or a Stone that will cut, and make a ſort of a Scarification upon the Part that is griev'd, while the Blood runs then they ſcrape it off with their Knives 'till it has done running, and then rub the Wound with *Bears* or *Deers* Greeſe: This is a ſovereign Remedy, and they uſe the ſame when they have a Pain in the Head, or Arms. To cure *Tertian* or *Quartan Agues*, they Compoſe a Medicine of a certain Bark, which they boil, and give to the ſick Perſon to ſwallow after his Fit.

They have ſome Knowledge in Herbs and Roots, with which they cure ſeveral Diſtempers. They have infallible Remedies againſt the Poiſon of *Toads*, *Rattle-Snakes*, &c. but none againſt *Small-Pox*, as we have. There are *Mountebanks*, or *Quacks*, among 'em: Theſe are ſome old *Savages*, who live at other Peoples Coſt by counterfeiting themſelves *Phyſicians*, after a ſuperſtitious Manner. They make no Uſe of Medicines; but when they are call'd to a ſick Perſon, they make themſelves courted, as tho' they cou'd do ſomething extraordinary; at laſt, after much Entreaty the Jugler comes, he approaches the ſick Perſon, feel his Body all over, and after he has well handled, and

consider'd, he tells him there's a Charm or a Spell, in such a Part in the Head, Leg or Stomach, or where he thinks fit, he adds that he must remove this same Charm, and that it can't be done, but with a great deal of Difficulty, and 'tis necessary to do a great many Things before he succeed in it: *This Charm is very dangerous*, says he, *but it must be fetch'd out, cost what it will.* The sick Person's Friends, who blindly believe all the *Quack* tells 'em, make answer, *Tchagon, Tchagon; Courage, Courage; do what you can; spare nothing that you know will do him good.* Then the *Jugler* sets himself down very gravely, and considers sometime what Medicine to make Use of; then by and by he rises up, as out of a profound Sleep, and cries, *It shall be done: Go and make a Feast, and be merry.* Which Saying often occasions many a drunken Bout. While they are all taken up in this Manner the old *Jugler* keeps close to the sick Person, whom he torments by holding his or her Feet and Legs, and gripes 'em hard in the Part where the pretended Charm lies; he make 'em suffer incredible Pain, enough to kill 'em; and often makes the Blood start out at the End of their Fingers or Toes. At length after he has done all this, he shews a Piece of Skin, a Lock of Womans Hair, or some such Thing; and tells 'em, 'tis the Charm which he has drawn out of the sick Body; when as the bottom 'tis all a Piece of Roguery.

CHAP.

CHAP. VII.

Of their Conſtitution, Temper, and Manners.

GENERALLY ſpeaking, they are very Robuſt: The Men, Women, and Children are of an extraordinary vigorous Conſtitution, therefore they are very rarely troubled with Diſtempers: They are very greedy of Victuals, yet they can undergo ſuch long Abſtinences as wou'd doubtleſs be intolerable to the *Europeans*. Sometimes they Faſt two or three Days together, when there's a neceſſity for it, and this without diſcontinuing their Buſineſs, whether it be *War*, *Hunting*, or *Fiſhing*: The children of the Natives are ſo harden'd againſt Cold, that in the depth of *Winter* they run ſtark Naked thro' the Snow, and tumble about in it as Hogs wallow in the Dirt in Summer Time: when the Air is fill'd with Biting-Flies, they don't feel their Stinging. When the Men are a Hunting, eſpecially in the Spring-time, they are almoſt continually in the Water, notwithſtanding it to be very cold; and yet they come out of it freſh and gay, and return to their Cabins without complaining. When they go to War they ſometimes poſt themſelves behind a Tree, three or four Days together, eating a very inconſiderable Quantity of Victuals all that while; and thus they lie hid in Ambuſh, waiting to ſtrike a favourable Blow.

The Conſtitution of the Women is no leſs vigorous than that of the Men, nay they are rather more robuſt; the Women ſerve for Porters, and are ſo ſtrong, that few Men in *Europe* can match

them, they'll carry Packs that two or three can hardly lift up. They uſually carry two or three Hundred Weight, and ſet their Children a top of their Burden, which are not reckon'd into the Weight: 'Tis true they walk ſlowly, but they never fail to meet at the Rendezvous of the Nation. When in War, they undertake Journeys of 3 or 4 Hundred Leagues, as if it were no more than a Kind of Walk; they carry no Proviſions along with them; they live by Hunting, which they follow Daily, and take Nothing but a Knife with them, in which Equipage they will go a Thouſand Leagues. 'Tis further remarkable, that whilſt their Women are big with Child, they go about and carry heavy Burdens, ſow *Indian* Corn and Gourds, and what is worthy Obſervation, their Children are very well ſhap'd, that 'tis a Rarity to ſee one Crooked or Deform'd, they having no Natural Faults in their Bodies.

As to their Manners they ſeldom ſalute Strangers, or one another, but ſit upon their Breeches, and have no Regard to thoſe that come to viſit them: They enter into their Wigwams without ſpeaking a Word, and take a Seat where they can, then ſmoak their Pipe without ſaying any Thing, and ſo go away again. The Men do the Neceſſities of Nature before all the World, without the leaſt Scruple, and without Regard to any Man. They never waſh their Platters made of Wood or Bark, nor the Spoons: when the ſavage Women have clean'd their little Infants with their Hands, they wipe 'em very ſlightly upon a piece of Bark, after which they will handle the Meat that they eat, ſeldom or never waſhing their Hands or Face. As ſoon as they enter into their Wigwams they fall a Smoaking, and if they find

a Pot cover'd, they make no Difficulty to take off the Lid, to ſee what's in it; they eat in the Platter where their Dogs have eaten, without wiping it; and when they eat Fat Meat they rub their Hands upon their Face and Hair to clean them, and are perpetually Belching. Thoſe that have truck'd Shirts with the *Europeans*, never waſh them, but commonly let 'em rot on their Backs: They ſeldom cut their Nails, and as ſeldom waſh the Meat they dreſs. The Women are not aſham'd to make Water before all the World, but they had rather go a League in the Woods than any Body ſhould ſee them go to Stool; when the Children piſs their Coverlets, they caſt away the Urine with their Hands.

But notwithſtanding, there are a great many Things among them very Civil and Commendable, as when any one enters into their Cabins when they are eating, they commonly preſent him with a Plateful of Meat, and they are extreamly pleas'd when all is eaten that they give, rather chuſing to faſt two Days without Victuals, than let you go without preſenting you heartily with part of all they have.

Some Savages will preſent us the beſt Mats and Places in their Wigwams, when we pay 'em a Viſit: Thoſe who frequent the Company of *Europeans*, ſalute as we do when they meet us; It's likewiſe the Cuſtom of theſe People to return Preſent for Preſent. In their Feaſts they often give to the moſt conſiderable among 'em, the whole Head of the Beaſt which they have kill'd, or the beſt Portion of what is dreſs'd; they never eat on the ſame Platter, unleſs it be in War, for then they obſerve no Rule. There was a Savage who was call'd *Garagontie*, which is as much

much as to ſay, the Sun that moves, one Day made an Harangue before the Governor, and every Time he began a new Diſcourſe, he took off his Cap and made a Speech like an Orator. Another of 'em ſeeing his little Daughter, which he had given to the Governour to be inſtructed, ſaid very civilly to him, *Onnontio*, for ſo they call the Governour of *Canada*, *Thou art the Maſter of this Girl, order the Buſineſs ſo that ſhe may learn to write and Read well, and when ſhe grows great either ſend her Home, or take her for a Wife*, which ſhows theſe people look upon themſelves as much as the Greateſt Perſons in the World.

CHAP. VIII.

Of their Habits, or Cloathing.

THE Savages of this Part of *America*, according to the Report of their Oldeſt Men, have always gone cover'd, even before they had any Commerce with the *Europeans*, the Men and Women cloath'd themſelves with dreſs'd Skins; they are now cloath'd after the ſame Manner, but thoſe that have Trade with us and other *Europeans*, have commonly a Shirt, a great Coat, with a *Cowl* to it, and a piece of Cloth made faſt before and behind, with a Girdle which comes down to their Knees, beſides they have Stockings without Feet, and Shooes made of dreſs'd Skins. When they return from *Hunting* in Spring-Time, they truck their Skins for Coats, Shoes and Stockings; Some wear Hats out of Complaiſance to the *Europeans*: Some of 'em have Blankets, in which they wrap themſelves,

themſelves, holding two Corners of it in their Hands, when they are in their Wigwams: They often go quite naked, having nothing but a piece of Cloth, which they gird about them in Winter, 'tis faſten'd about their Loins, and hangs down between their Thighs, as low as their Knees. When they go to War, or to a Feaſt, they dawb their Faces old over with red or black, that their Enemies may not perceive they turn pale with Fear; there are ſome that rub their Hair with Oyl, and afterwards clap ſome Down, or little Feathers upon their Heads; Sometimes they faſten near their Ears great Plumes of Feathers; ſome make themſelves wreaths of Flowers, others make 'em of Birchin-Bark, and ſome of dreſs'd Skins, that are work'd very prettily; then they look like ſome of *Cæſar's* Soldiers, who were painted of divers Colours.

The *Northern* Women, in theſe Parts, are cloathed like the Men, except they wear a piece of Stuff made like a Petticoat, which reaches down almoſt to their Knees. When they go to Feaſts, they dreſs themſelves in all their beſt Attire, bedawb their Temples, their Cheeks, and the Tip of their Chin with three Sorts of Colours. The Boys go ſtark naked, 'till they are capable of Marriage, and even when they are cloath'd, thoſe parts which Nature forbids Men to diſcover are always left uncover'd, at leaſt if they have no Shirts. The Girls begin to put on Cloaths at Five or Six Years old, and then they wear a piece of Stuff that goes round about 'em, reaching from their Loins down to their Knees. Since the *Europeans* have convers'd among 'em, they begin to be aſham'd of their Nakedneſs, and learn to cover themſelves a little better than they did formerly.

CHAP.

CHAP. IX.

Of their Games, or Sports.

THey have Games as we have, ſome for Men, and ſome for Children: The Men commonly play with the Stones of certain Fruits, that are red on one ſide, and black on the other, they put 'em into a pretty large Wooden Platter, not very deep, or into a Baſon of Birchin-Bark, upon a Woollen Blanket, a dreſs'd Skin, a Robe of Bever, or a large Coat. They play Six or Seven together; but there are but two of 'em can take hold of the Platter with their two Hands, one after another. They lift it up, and ſtrike the bottom of the Platter againſt the Ground, to huſle theſe ſix Nuts together; if there come up five Red, or five Black, all of a Side, that's one Game won, for they make three or four Games up, more or leſs, according as they agree upon it. All the Gameſters Play one after another: Some of 'em are ſo addicted to this Game, that they Play away all they have, 'till they are naked. When they are at Play they Bawl as loud as they can, juſt as if the Deciſion of an Empire was in agitation; and all this Noiſe is made, as if they wou'd force the Chance to fall on their Side. When they ſhake the Platter, they lay themſelves over the Back and Shoulders at ſuch a rate, that they make themſelves black and blew with the Blows. They Play often with Straws, or Broom-Sprigs, half a Foot long, or thereabouts; one of them takes them all in his Hand, and then

then without looking upon 'em, divides 'em into two Parts, and gives one to his Adverſary. He that has the Even or the Odd Number, according to their Agreement, wins the Game. The Children likewiſe Play at this Game of Odd or Even, as our *Europeans* do.

They have another Game that they are much pleas'd with, they call *Ounon hayenti*; but 'tis rather a Sort of Traffick and Barter, than a Game: They go into two Cabins, half into one, and half the other; then comes one with ſome Skins, Cloths, or what elſe they have a Mind to truck, and goes to the Door of one Cabin, and crys aloud *Ounon hayenti*; thoſe within the Cabin make anſwer with a hollow Voice, *Hon, hon, hon, hon, hon*, five Times: The Cryer or Seller having done, throws the Goods into the Cabin, and returns Home. The reſt in the other Cabin conſidering the Price of the Goods, ſends one out to know if they will take a Coat, Shirt, or Pair of Shoes, in exchange for their Commodities: If they agree, the Ceremony ends with Songs on all Sides. The Word *Ounon hayenti* ſignifies a Bargain. The Children have a Game like the *Europeans* of Tree-Ball; likewiſe a Game with a Ball of Ruſhes, or Leaves of *Indian* Corn, which they toſs up, and catch upon the Point of a Stick. The Great People, Men and Women, paſs away the *Winter* Nights in telling Stories over the Fire, as the *European* Peaſants do.

CHAP. X.

Of their making War *and* Peace; *With their Policy in both.*

THey have almoſt all of them a ſtrong Inclination to War, becauſe they are ſubject to Revenge; being reſtleſs Day and Night 'till they have taken Satisfaction for an Affront offer'd to their Nation: Where they are not in Alliance, they can eaſily ruin the Commerce of their *European* Neighbours, who ſubſiſt chiefly by their Traffick with them. They have conſiderable Men among them, who are their Leaders and Governors; and they have thoſe under their Command that will follow them any where, and do all they are order'd: Before they ſet out they provide themſelves with good Firelocks, which they get in exchange for Skins and Furs; they take Powder, Ball, Kettles, Hatchets, and other neceſſary Implements in War along with 'em. Sometimes they have young Women and Lads that go along with 'em; and in this Equipage they march three or four hundred Leagues.

When they come near the Place where they are to Fight, they march ſlowly, and with much precaution; they never kill Deer with their Fire-Arms, for fear of being diſcover'd, but only uſe their Arrows upon that Occaſion, which make little Noiſe in Flying: They ſend out Spies before 'em, to give an Account, where it is moſt proper to begin their Attack. They are excellent at Surprize and Ambuſcade; and will

will lie in Wait behind the Trees, as if their Deſigns were upon ſome Beaſt. They are very Nimble and Active at an Onſet or Retreat; and their Patience is admirable when they find themſelves in cloſe Covert; they'll wait two or three Days without Eating, to find a favourable Opportunity againſt their Enemy. Thoſe that don't go out to Fight, are contemn'd, and paſs for Cowards, and Effeminate Men, except thoſe who belong and preſide over their Councils at Home, which are conſtantly aſſembled, for Ordering all their Affairs, let the Buſineſs that is to be done be never ſo ſmall, or trivial, which renders them a very conſiderable People, for they undertake nothing hand over head, but conſult the beſt Methods to gain their Ends. The Old Men watch over the Publick, while the Young and Hale go to the Wars. If one complains that ſome Perſon robb'd him, they carefully inform themſelves who it is that committed the Theft; if they can't find him out, or if he is not able to make Reſtitution, provided they be ſatisfy'd of the Fact, they repair the Loſs, by giving ſome Preſent to the injur'd Party, to his Content.

When they wou'd put any Body to Death for an enormous Crime, which they are perſwaded he is guilty of, they hire a Man, whom they make drunk with Brandy, for theſe People are very greedy of it, that the Kinsfolk of the Criminal may not ſeek to Revenge his Death: After theſe drunken Men have kill'd him whom they judge culpable, they give this Account of it, That he that ſlew him was Mad and Drunk when he ſtruck the Blow.

As to their Methods of making Peace, that is always done by the *Calumet*, which is the moſt miſterious Thing in the World, for it is uſ'd in all their important Tranſactions; however it is nothing elſe but a large Tobacco-Pipe made of red, black, or white Marble, the Head is finely poliſh'd, and the Quill, which is commonly two Foot and a half long, is made of a pretty ſtrong Reed or Cane, adorn'd with Feathers of all Colours, interlac'd with Locks of Womens Hair; they tie to it two Wings of the moſt curious Birds they find, which makes their *Calumet* not much unlike *Mercury's* Wand, or that Staff Embaſſadors formerly did carry when they went to treat of Peace: They ſheath that Reed into the Neck of Birds they call *Huars*, which are as big as our Geeſe, and ſpotted with Black and White; or elſe of a ſort of Ducks, who make their Neſts upon Trees, tho' Water be their ordinary Element, and whoſe Feathers are of many different Colours; however, every Nation adorns the *Calumet* as they think fit, according to their own Genius, and the Birds they have in their Country.

A Pipe, ſuch as I have deſcrib'd it, is a Paſs, and ſafe Conduct, among all the Allies of the Nations who give it; and in all Embaſſies, the Embaſſadors carry that *Calumet*, as the Symbol of Peace, which is always reſpected; for they are univerſally Perſwaded, that a great Misfortune wou'd befal them, if they violated the publick Faith of the *Calumet*. All their Enterprizes, Declarations of War, or Concluſions of Peace, as well as all the reſt of their Ceremonies, are Seal'd, if I may be permitted to ſay ſo, with this *Calumet*; they fill that Pipe with the

the beſt Tobacco they have, and then preſent it to thoſe with whom they have concluded any great Affair, and Smoke out of the ſame after them.

CHAP. XI.

Of their Manner of Hunting.

THey obſerve the Time, the Seaſons, and the Moons of the Year very punctually, for the better Ordering their Hunting: They call their Moons, from the Name of thoſe Beaſts which at certain Seaſons appear the moſt. They call it *The Moon of Frogs*, when the *Frogs* make their greateſt Croaking; *The Moon of Bulls*, when thoſe wild *Bulls* appear; *The Moon of Swallows*, when thoſe Birds come, and when they go. Theſe *Barbarians* reckon thus, becauſe they have no other Names to diſtinguiſh their Months by, as the *Europeans* have. They hunt the *Elk* and the *Goat* in all Seaſons; but more particularly when there is Snow. They hunt the *Wild-Cat* and the *Marmoſet* in *Winter*; the *Porcupine*, the *Caſtor* and the *Otter* in the *Spring*, and ſometimes in *Autumn*. They take the *Elk* in a Gin by the Neck, and the *Caſtor* in Traps. They kill the *Bears* with Arrows, or Shot, upon the Oaks when they eat the Acorns. As to the *Wild-Cats*, they fell the Tree they are upon, and then the *Wild-Dog* falls upon them and kills them. The *Porcupines* are taken almoſt in the ſame Manner, with this only Difference, that they kill them with a Hatchet or Fork when the Tree is fall'n; for the Dogs cannot come near them,

them, becauſe of their Quills, which are ſharper than Awls, and by little and little pierce a Man's Body in an imperceptible Manner; and theſe Beaſts wou'd infallibly be the Death of thoſe Dogs, ſhou'd they attack 'em. Theſe Beaſts do not run ſwift; a Man may eaſily overtake them.

In *Winter* they take the *Caſtors* under the Ice; They firſt ſeek out for the Ponds where theſe Beaſts frequent. The *Caſtors* ſhew an admirable Skill and Induſtry in the Building of their little Huts: When they change their Abode, they ſeek out ſome Brook in the Woods, and run upwards along the ſide of it, 'till they come to ſome flat Country, fit to make a Pond in; then after they have well view'd the place on every ſide, they begin to make a Dam to ſtop the Water: They make it as ſtrong as the Dam of any Pond in *Europe*, of Wood, Earth and Mud; and ſometimes ſo big, that it will hold the Water of a Pond a quarter of a League long They make their Huts about the Middle of the Level of the Water, with Wood, Ruſhes and Mud, and they plaiſter it all ſmoothly together with their Tails which are longer and full as broad as a Maſons Trowel. Their Buildings are three or four Stories high, fill'd almoſt full with Mats of Ruſhes, and in this Place the Females bring forth their Young ones. At the bottom of the Water there are Paſſages higher and lower. When the Ponds are frozen over, they can only go under the Ice, and for this Reaſon at the Beginning of Winter, they make a Proviſion of *Aſpen*-Wood, which is their ordinary Food: They keep it in the Water round about their Huts; the Savages pierce the Ice about the Cabin with the Handle

Handle of a Hatchet, or a Stake; and when they have made a Hole, they ſound the Bottom of the Water to find out the *Caſtor's* Track. When they have found it out, they put in a Net a Fathom long, and two Sticks, of which the two Ends below touch the Ground, and the two Ends above come out at the Hole which is made in the Ice: They have two Cords fix'd to the Sticks, to draw the Net when the *Caſtor* is taken.

But to the End this ſubtle Animal may not ſee the Net, nor the Men, they ſtrow upon the Surface of the Ice rotten Wood, Cotton, and ſuch like Things: One Savage ſtays to watch near the Net with a Hatchet to draw the *Caſtor* upon the Ice when he is taken, while the reſt break down the Cabins or Huts with a great deal of Labour, they often are more than a Foot of Wood and Earth, which they are forc'd to hew with a Hatchet, for its frozen as hard as a Stone: When that is done, they ſound the Pond, and whereſoever they find a Hole, they break the Ice for fear the *Caſtors* ſhou'd hide themſelves under it; ſo driving them from Place to Place, at laſt they force them into the Net. They labour extream hard in this Manner from Morning 'till Night, without eating any Thing; and for all that, do not take above three or four *Caſtors*. The Natives alſo take in the *Spring* theſe Beaſts with Traps, in the followiug Manner: When the Ice begins to thaw they obſerve the *Caſtor's* Paſſage, and ſet a Trap there; they Bait that with a Branch of the *Aſpin*-Tree, which reaches from the Trap into the Water: When the *Caſtor* finds it, he eats it even in the Trap, and then two great Logs of Wood fall

fall upon him, which kill him. They take the *Martens* almoſt in the ſame Manner, with this Difference only, that they lay no Bait for them. All the *Southern* Nations are more Superſtitious in their Hunting than theſe *Northern* People, who obſerve little or no Ceremonies in their Hunting; but when they have caught their Prey, they Diſmember the Beaſt, after which their Wives dry the Fleſh in the Sun, and the Smoak of ſome ſmall Fires, upon wooden Grid-irons. While the Seaſon of Hunting laſts they only eat the Intrails, and the worſt pieces of thoſe Beaſts, and carry the beſt home to their Villages, which are often two or three Hundred Leagues from the Place of Hunting.

CHAP. XII.

Of their Manner of Fiſhing.

THE Savages that dwell in theſe Parts, fiſh in a different Manner from the *Southern Americans*, for the *Northern* People catch all Sorts of Fiſh, with Nets, Hooks, and Harping-Irons, as we do in *Europe*. Some have a pleaſant Manner of Fiſhing thus, They take a Fork of Wood with two Grains or Points, and fit a Gin to it after they put it in the Water, and when the Fiſh, which are in greater Plenty by far, than with us, go to paſs through and find they are enter'd into the Gin, they ſnap together theſe Sort of Nippers or Pinchers, and catch the Fiſh by the Gills. The *Maqua's* which belongs to the Emperor of the Six Nations or Cantons, ſometimes make Uſe of a Net of forty or fifty Fathom long, which they put in a great Canow; after they caſt

caſt it into an Oval Form in convenient Places of the Rivers; Their Dexterity is to be admired in this Affair; for they take ſometimes four Hundred White Fiſh, beſides many *Sturgeons*, which they draw to the Bank with Nets made of Nettles. The Fiſhery is ſo great in ſome of theſe Parts, that it is capable to furniſh with Fiſh of ſeveral Sorts the greateſt Cities of *Europe*. It is not to be wonder'd at, for the Fiſh continually ſwim up the River from the Sea towards the Spring-head to find convenient Places to ſpawn in. The River of St. *Lawrence* or *Canada*, receives in theſe Parts an Infinite Quantity of freſh Water from the four great Lakes, the Lake *Huron*, the upper Lake, the Lake of the *Illinois*, and the Lake *Erieor* of the Cat, which may properly be call'd little freſh Water Seas. This great Deluge of Water tumbling furiouſly over the greateſt and moſt dreadful Heap in the World, an infinite Number of Fiſh take great Delight to ſpawn here, and as it were ſuffocate here, becauſe they cannot get over this huge Cataract: So that the Quantity taken here is incredible.

A Gentleman who was Travelling this Part, went to ſee this Heap, which comes from a River in the *North*, and falls into a great Baſin of Lake *Outano*, big enough to hold a Hundred Men of War, being there he taught the Natives to catch Fiſh with their Hands, by cauſing Trees to be cut down in the Spring, and to be roll'd to the Bank of the River, ſo that he might be upon them without wetting himſelf; by the Aſſiſtance of which he thruſt his Arm into the Water up to the Elbow, where he found a prodigious Quantity of Fiſh of different Species, which he laid hold on by the Gills, gently ſtro-

king 'em, and when he had taken Fifty or Sixty of 'em at a Time, he uſe to warm and refreſh himſelf; after this Manner, in a ſhort Time he would catch Fiſh enough to feed Fifty or Sixty Families.

The moſt conſiderable Fiſhery of the Savages is that of Eels, which are very large of *Salmay*, *Salmon*-Trouts, and white Fiſh. The Fiſhery of *Iroquois Agnies* which are near *New-York*, is of Frogs, which they take, and put whole into their Caldrons, without ſkinning them, to ſeaſon their *Sagamite* or *Indian* Pottage. The *Salmon* Trouts are taken in many other Places of the Rivers which fall into the Lake of *Troutenac*: There are ſuch Quantities of 'em that they kill them with Sticks: They take the Eels in the Night when it's calm: Theſe come down all along the River St. *Lawrence*, and are taken in this manner. The Savages put a large Bark of the Birch-Tree, and ſome Earth upon the End of a ſtake, after which they light a ſort of a *Flambeau* which gives a clear Light, after that one or two of 'em go into a Canow with a Harping-Iron, placed between the two Grains of a little Fork; when they ſee the Eels by the Light of the Fire, they ſtrike a vaſt Quantity of 'em, becauſe the great while *Porpoiſes* which purſue them, make 'em fly towards the Banks of the River, where the *Porpoiſe* cannot follow, becauſe of the ſhallowneſs of the Water. They take *Salmons* with harping Irons, and the White-Fiſh with Nets. Thoſe who dwell ſome Hundred Leagues higher up the Country, are ſo crafty, and have ſuch quick and piercing Eyes, that the Fiſh ſwim very faſt; they will not fail to ſtrike them with Darts a great Depth in the Water, which they ſhoot with a Bow;

Bow; beſides they have long Poles ſharp at one End, which they dart moſt dexterouſly in this Manner, they kill great *Sturgeons* and *Trouts*, which are ſeven or eight Fathom in the Water

CHAP. XIII.

Of the Utenſils of the Savages in their Wigwams, *&c.*

BEfore the *Europeans* arrived here the Natives made Uſe of Pots of Earth, as ſome of 'em do even to this Day; eſpecially thoſe that have no Commerce with the *Europeans*, and can procure no Pans, Chaldrons or other Utenſils: Inſtead of Hatchets and Knives they make Uſe of ſharp ſtones, which they tie with Thongs of Leather in the End of a cleft Stick, inſtead of Awls, they make Uſe of a certain ſharp Bow, which above the Heel of the Elk; they had no Fire Arms, but made Uſe of Bows and Arrows. For to make Fire in a Manner new and quite unknown to us, they make a Triangle of Cedar-wood of a Foot and half, in which they make ſome Holes of a ſmall Depth, after they take a ſwitch or little ſtick of hard Wood, they twirl between both their Hands in the Hole, and by the quick Motion produce a kind of Duſt or Meal, which is converted into Fire, after they pour out this white Powder upon a Bunch of dried Herbs; and rubbing all together, and blowing upon this Powder, which is upon the Herbs, the Fire blazes in a Moment. When they wou'd make Platters, or wooden Spoons, or Porringers, they drill their Wood with their ſtone Hatchets, and hollow it with Fire, and do after ſcrape it, and poliſh it

with a *Bever's* Tooth. The *Northern* Nations, who have commonly very ſharp Winters, make Uſe of Rackets to go over the Snow, which are made of the Thongs of ſkins, cut out as broad as little Ribbons,neater than our *Tennis* Rackets.

Thoſe Savages which are near the *Europeans*, have at preſent Guns,Hatchets, Caldrons,Awls, Knives, Tongs, and ſuch like Utenſils. To plant their *Indian* Corn,they make Uſe of Pick-axes of Wood, for want of thoſe of Iron ; they have large Gourds, in which they put the Fat of Bears, Wild-Cats, *&c.* There is none but has his Leathern Bag for his Pipe and Tobacco. The Women make Bags of the Rind of the Linden-Tree, or of Ruſhes to put their Corn in. They make Thread of Nettles, and of the Bark of the Lime-Tree, and of certain Roots. To ſow their ſhoes,they make Uſe of very ſmall Thongs: They make likewiſe Mats of Bull-ruſhes to lie upon, and when they have none, they make uſe of the Barks of Trees. The Natives who have Commerce with the *Europeans*, begin to make uſe of Iron Crooks and Pot-hooks, which they hang upon a ſtick,which reſts upon two forked ſticks fixed in the Ground ; but thoſe that have no Commerce, make uſe of the Branches of Trees to hang their Pots upon to boil their Victuals.

CHAP.

CHAP. XIV.

Of the Beauty and Fertility of the Country; with other remarkable Things.

I Shall here but barely Touch upon the Beauty and Fertility of this Part of *America*, not having room in ſo ſhort a Tract to expatiate, only to let the World ſee how eaſie, as well as advantageous, it wou'd be to *Great Britain* to eſtabliſh powerful Colonies there. We muſt confeſs that there are vaſt Foreſts to be rid up, which reach from *Canada* ſome Thouſands of Miles farther; ſo that it wou'd require a great deal of Time to clear the Ground. Conſiderable Advantages were formerly made, and are ſo ſtill, from the Fiſhery; in which Traffick, in the paſt Age, a thouſand or twelve hundred Veſſels were employ'd. The great Bank of *Newfoundland*, the adjacent Banks, and the neighbouring Iſles have the moſt Fiſh in the World. Theſe Fiſheries wou'd be inexhauſtible Mines for the Kingdom, which cou'd not be taken from it, if they were ſupported by good Colonies and Alliances; ſuch as are now offer'd to this Kingdom by the Savage Kings of that Country. A great many Veſſels might go every Year to Fiſh for *Porpoiſe*, *Whale*, and the *Sea-Wolf*, which wou'd furniſh us with an infinite Quantity of Oil for our Domeſtick Manufactures; of which, a part might be tranſported to Foreign Countries.

There has not been Time enough, nor Means to ſearch the Country for Mines; but without doubt

doubt there are Mines of Tin, Lead, Copper, and Iron in many Places, which are left for the Diſcovery of future Ages. The Country, by reaſon of the vaſt Foreſts, will furniſh all Sorts of Wood neceſſary to work the Minerals that may be dug there. In many Places there is found a *Buſtard*, and great Veins of Coal. The farther one advances into the Country, the more beautiful Foreſts are found, full of Gummy Trees, fit to make Pitch for Ships: as alſo infinite Store of Trees fit for Maſts, of Pines, Firs, Cedars, Maples fit for all Sorts of Work, eſpecially in the Building of Ships. There are in this Nation a great many Sorts of Merchandizes and Manufactures of all Kinds, which cannot be conſumed upon the Place; but in Time this large Tract of Land belonging to *Canada* might make a prodigious Vend of 'em.

It is certain that the Trade of Furs and Skins in the *North* is of infinite Profit and Advantage. There are to be had Skins of *Elks* or *Originaux*, as they are call'd in *Canada* of *Bears*; of the white *Wolf*, or *Lynx*; of black *Foxes*, which are wonderfully beautiful, and ſometimes valu'd at 5 or 500 Franks; of common *Foxes*, *Otters*, *Martens*, *Wild-Cats*, *Wild Goats*, *Harts*, *Porcupines*; of *Turkeys* which are of an extraordinary bigneſs; *Buſtards*, and a vaſt Variety of other Animals. There may be catch'd *Sturgeons*, *Salmons*, *Piques*, *Carps*, large *Breums*, *Eels*, *Sword-Fiſh*, *Gilt-Heads*, *Barbels* of an extraordinary Size; and other Sorts of Fiſh without number. There is an infinite Number of *Sea-Larks*, which are a Lump of fat *Partridges*; *Ducks* of all ſorts; *Huars*, a kind of *Dottrel*, (which imitates Mens Voices)

Voices) which have an admirable Diverſity of Colours; *Turtles*, *Ring-Doves*, *Cranes*, *Herons*, *Swans*, *Buſtards*, with abundance of all other Game. The great River St. *Lawrence* runs thro' the Middle of the Country, and has one Branch which comes from a Nation call'd *Nez*, or the *Outtaouaels*. On the *North* are the *Algouquins*, poſſeſ'd by the *French*; on the *North-Eaſt*, the Nation of *Wolves*, near *New-York*. On the *South*, *New England*, *or Boſton*. On the *South Weſt*, *Virginia*. In ſhort all the Countries upon the River of St. *Lawrence* produce all Sorts of Herbage and Seeds. There are all Sorts of Materials, as Oak, and all other Sorts of Wood for Building of Ships, and Pitch in abundance: And there are many Medicinal Herbs which are not in *Europe*, whoſe Effects are infallible, according to the Experience of the Savages.

FINIS.

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